RELIGIOUS.

Christian Worship and Christian Utterances in the Churches Yesterday.

MR. BEECHER AT STEINWAY HALL

An Eloquent and Effective Sermon on the Knowledge of God.

"New York Upset in Twentyfour Hours,"

MR. HEPWORTH AT PLYMBUTH CHURCH.

The New Pastor of the Broadway Tabernacle.

Father Tom Burke on the Worship of Saints.

Poets and Philosophers.

A Discourse by Dr. Hastings on Men.

Vather Francisco on the Persecution of the Catholie Church.

Catacombs.

CHURCH OF THE DISCIPLES.

Mr. Beecher Exchanging with Mr. Hep-worth—A Greater Crowd than Usual at Steinway Hall—Sermon on the Knowledge

Steinway Hall was never more densely packed The scene, as viewed from one of the stage boxes, was of the never-to-be forgotten kind. Looking central figure, surrounded by an audience that comintile room to enjoy that oratorical promenade in which he so frequently indulges while preaching in his own church. Stretching before and into every unavailable sitting and standing loors, and finding that they could neither see or near, and who went away lamenting their lost ophe ushers, quite as many who falled to obtain adon as were admitted. The congregation was largely representative of the more substantial pop lation of the city, and inasmuch as, under a new arrangement, the regular attendants on Mr. Hepvorth's ministrations have certain designated seats eserved for them up to a certain hour, there was nable here and there amid the sea of faces many a countenance that is

in the Exchange, on the bench, and in political circles; while the long line of private carriages, both in Fourteenth and Fifteenth streets, testified to the substantiality, as far as this world's goods are

Mr. Beecher was more than usually happy in his gregation like a skilful musician; ever and anon, hearers with a liquid brightness; and then, by the carol of a talk, brimfull of wit, or by his mimitable

him.

The text selected was the twenty-third and twenty-tourth verses of the minth enapter of the prophet Jeremiah—"Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that had been a lord which exercises loying knapaess. am the Lord which exercises loving kind

mighty man giory in his might, iet not the rich man glory in his tranes; but let him that glorich giory in this, that he understandeth and knoweth me, that I am the Lord winch exercises loving kinaness, judgment and righteousness on the earth, for in these things I delight, sain the Lord." Mr. Beecher see out by sketching the early condition of humanity and the uniform tendency of men even in the earliest times to seek to know God; how manifest his was in the delication of the varied powers of Nature, and how men had come to worship mearnations that they called by varied names. Impossible as it was to know God in any sense of fainess of knowledge, yet the race had at sit times sought this knowledge, Alter elaborating this thought, orefly, he said that would prepare him to say what, probably, would have been miunderstood nad he said it at the outset, which was, that every man had his own to conception. For example, a stern, just, unytending man would porray to limited the outset, while a man who was religious the entire time of the conception. For example, a stern, just, unytending man would porray to limited another conception of God, and would regard Him as a being of boundess benevolence. Now, in the progress of the ages men's conceptions of the progress of the gess men's conceptions of the Delty widened with their increased knowledge, their growth in spiritual life and the capacity they possessed of taking in a wide view of the range of human life. So that in fact the more we knew of God in man accordance with the perfection of His character. But then the text says that "the man is to glory in this, that he understandeth and knoweth God." "Well, that is true and it isn't, said Mr. Becener, and, putting the little Bube which he had held in his hand, to the improvised pulpit, he stepped to the front of the platform, and with an earnettness, a trainty of speech and power of portrayal that he has seldom surpassed, he proceeded to litustrate this and kindred truths. That, said he, is no more true than it would be

then something occurs that lets us see the arcana of their lile, and we find we didn't know them. For instance, you go to see

Your wife's relations, for the first time—(laughter)—well, you had heard them described; you were pretty sure that you knew all about them. But when you got there you found out that you didn't know a great deal. That they had characteristics, bad or otherwise, that you had never dreamed of. This brings to my mind the remembrance of a husband and wife, whom I once knew—they are both in beaven now, I hope, and I am sure I carnestly hope know each other better in heaven than ever they did on earth. She was a queenly, serene, happy, bright, intellectual woman, noble is character, wondrously intelligent. He was a poor, vain. weak mortal, going about having a kind of suspicion that he did not know everything, but happy in the belief that he knew all about his wife. How binded he was! but it was a happy binduces, if there was any creature under heaven that he didn't understand it was that wife. There was a giance at and a characteristic description of the attributes of God, in which the side of love and mercy was greatly exalted, and in which har. Beecner land stress upon his own conviction that it was the side of the love and mercy that was supreme over that of justice, in opposition to the High Caivinistic view. The application of the subject was

FORTY-SECOND STREET PRESBYTERIAN

Sermon by the Rev. Dr. Thomas S. Hastings-What He Thinks About Men, Poets and

The Rev. Dr. Thomas S. Hastings delivered the ermon at the Forty-second street Presbyterian gold." He stated that it was his intention to show poets, philosophers and theologians all combine in calumniating man—they paint him in the blackest colors imaginable; they delight in diagrag at him all the fifth that they can with propriety cover in their rhetoric. He is the false creature of the day is the worm; he is the cood of earth, animated and impregnated by pride in their eyes, which, I must say, are obstinately blind. Can they close their eyes to the fact that he has rec ived from God the im-

BUAKSPEARE tells us that "we are made of the same stuff as dreams." Did he forget that we were immortal, or did he disbelieve the truth of immortally? Another, when looking down upon ourselves," and if we accept his assertion for truth we must believe that the moment when the former poet wrote of us as "the stuff of dreams" was the Frougest in his life.

There is a divinity about man that the rhetoric of the poet or the reason of the philosopher cannot dis-pel. The Gospel, which is the reason of philosophy pel. The Gospei, which is the reason of philosophy and the poetry of poetry, stands like a solid edilice and is unharmed by the gentle breeze of Dr. Furness on the Roman us that man has an immortal part, and that that immortal part has been breathed into him by our Lord, our God. Man, the clay of the earth, has been made immortal by having an immortal part breathed into nin, and by having the image of his sternal and infinite God stamped upon his soul. Aan is not only the creature or God, but he is the child of God. It has been said that when Australia was discovered the innabitants of the Continent were found steeped in the most disgraceful and degraded

was discovered the immediants of the Continent were found steeped in the most disgraceful and degraded

They lived like animals; they dug for and ate roots like swine; they devoured the carcases of dead whiles that were washed on shore; and the scientist in whose works I read those things considered the subject of his work in all and every way superior to the primitive man. This assertion I brand as false; and my authority is the Scriptures, older by centuries and more authenticated by a thousand proofs than the upstart issues of to-day. Can men who promulgate such doctrines as these have consciences, or do they believe they nave some-timmortal souls—which are to float forever on eternal biles or writtle for unfold ages in indescribable tortures? If they believe they nave some-timmortal souls—which are to float forever on eternal biles or writtle for unfold ages in indescribable tortures? If they believe they nave immortal souls, and still promulgate their unfounded resitation of God's revealed Word, is hell not enough or eternity long enough to publish them?

A POET,

In speaking of a certain person, said that "not a finger touch of God's revealed Word, is hell not enough or eternity long enough to publish them?

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In speaking of a certain person, said that "not a finger touch of God's revealed Word, is nell not enough the long and the said profamity. A man may be a murderor, an adulterer or a robber; ont in is being such does not interest to sold remained upon him." This is which you have not recognized and believe this nake; the read of the man a reliew being of our refuses to acknowledge the rights of locknowledge their rights are such and the line of the profamity and the state, when they do

CHURCH OF THE MESSIAH.

True Spirit of Christianity - the United States Constitution Religiously Considered-Moralizing on the Roman Catacombs-Sermon by Rev. Dr. William H. Farness, of Philadel

Judging from the increasing attendance each Sunday at the Church of the Messian, corner of Park avenue and Thirty-fourth street, it is evident that there is a growing interest in the series of ser-mons in progress of delivery here by prominent Church Rev. Dr. William H. Furness, of Phuadel. phia, occupied the pulpit yesterday, and, despite the day being so unpropitious to church going, there was a large congregation in attendance. It is unnecessary to add that his discourse, one of the most eloquent and impressive of the series, was listened to with earnest attention. His text Galatians iv., 6:-- "Go1 hash sent forth the spirit of His Son into your hearts." It was very strange, he said, in beginning.

hearts." It was very strange, he said, in beginning, that there should be so much difficulty in discovering what religion is, while the Book to which all appeal as the supreme authority, accounds in definitions of it, being comprehensive and perfectly intelligible. Ine whole thing is simple. A love for the mysterious and sensational showed itself here. What related to the love of the marveilous. The Bible is full of simple definitions establishing the whole religious duty of man. It has not creed or ritual, or puase or form, but the spirit. Herein lay the whole essence or religion. It had nothing to do with orthodox or helerodox. Imposing name or ceremony had nothing to do with it. Having enlarged on this point he proceeded to the inquiry as to the kind of spirit wanted. He held forth the spirit manifesting lessif in the life of Jesus—his childish simplicity, his fihal duty, his large heartedness, his lidelity to all his relations—in short, the spirit of God as shown in Him. Heaven left not its children to the sole care of clergymen, creeds and churches. A higher ministry surrounded them. It was said to see how masensible intelligent, educated men, Judges of our supreme Courts. Governors and ex-Governors, members of congress, and no end of clergymen—how hisensible they are to this plant trath. Again, there is talk of an attempt to be made to introduce the bank of Almighty God in the Constitution that great instrument dets really. Said there could be no recognition of the Supreme except by name, as if it were not one thing to cry Lord, Lord, and another to do his will, as if a film. Because the name of God does not appear in the constitution that great instrument dets really, and in the best manner possible, render homage to the Most High, in that it so reverences equal justice, that not by a single witsper or syllable does it show any favor to any one form of religious

as christian—has a right to have not only his own religious symbols, phrases,

NAMES OF GOD

also. That being the case, the constitution, as the charter of equal rights, is sacredly bound to the profoundest silence in regard to all religious names and phrases, and its silence in this respect is more truly reverential of the spirit of God than if it rung out his name with the tongues of men and angele. Since the silence of the constitution is thus religiously expressive, the introduction of the name of God is superficuous, and becomes formality and cant. Where the name of God is neclessly used it is profaned, and there is reason to lear that some iniquity is meditated when unmeaning religious professions are made. Ascannes said of bemosthenes, who was fond of embenshing his orations with caths, "This man never cause the gods to witness with more conducted than when he is affirming what is notoriously laise." In an ecclesinastical convocation a certain divine, rising to justily himself, laid his hand upon his breast and began, "I call God to witness," Whereupon a brother dignitary said, "Now do I know that this man is going to tell a lie; for this is his usual preface on such occasions." The treattles exchanged by despots, and by which nations have been bought ratified in the market the Most Heir Timity, and

never sworn to and never broken. The fact was, religion had everwhere become

A SUPERFICIAL FORMATITY.

It consisted of but little else than temples and statues, pompous ceremonies, sacrificial offerings, processions and holidays. Such things as these absorbed attention, burying the conscience with petty scruples and childish superstations so exclusively that, as Pintarch tells us, on one occasion a religious procession in honor of some god, owing to some trifing violation of the required forms, started thirty-six times. Their religion was a mere exteriority. Hardly anything deeper than the love of sight-seeing was appeared to. And yet those ancient generations—those old Jews and Greeks and Romans—they were human beings like us. They had human hearts beating in their bosoms. They felt the sympathies and were on countless occasions discharging the good offices of our common humanity. In the midst of all that superficiality the good God has sent forth a spirit—a human spirit of filial and fraternal affection—showing

THE TRUE LIPS

to be not an artificial routine of formalities, but a sphere for all common sympathies and deeds. Of men, went straight, like the lighting of God, to the very centre and heart of the world, breaking through all the hardness that had grown over it, subduing, melting the soul, prompting men to leave their corrupt and baroarous ways and do good to one another as dear brothers—not as servants cowering under the lash—as the sons and daughters of Heaven that a religion while has no form at as, but a sourt of mind coming in such an intelligiote way through Jesus and His early irlonds, snould nave cangit that spirit and cherished it as dearer fann life, and to preserve it that they gave up their poor, fram bodies to be consumed in fire or form in pieces by wild beasts? Such was Christianty at a right of the symbols of the Roman Catacomos bear most touching evidence. They tell us of the simple humanity of the primitive religion of hope and truth and undying love. It has been estimated that the

Come to us, come to us, O our God, Come to us everywhere; Let the trees move thee, and the grassy sod And the water and the sur.

THE RUSSIAN CHAPEL CLOSED. If has been known that Ray, Father Rigging, the

excellent chaptain of the Russian Embassy in this country and priest of the Greek chapel in Second avenue, intended to build a regular church here as ome time not far distant. A very great de mand has been made for the erection of such a church cuide since the visit of the Grand Duke Alexis. Lots have been purchased on Lexington avenue, near Fifty-That body has recently invited Father Bjering to the wants of the Greek Catholics in this part of the United States. He has, therefore, taken the wants of the Greek Catholics in this part of the United States. He has, therefore, taken passage in the Hoisatia for Hamburg and will sail from this port next Thursday forenoon. Mrs. Bjering and oaby will accompany Father Bjering as far as Stuttgards where they will remain while he travels north to the Russian capital. They will be absent about three months, during which period the Greek chapel services will be descontinued. Yesterday morning the last service was held previous to his departure, at which the little chapel was crowded, and the reverend father received the Rearty good wishes and "God Speed" of his parishioners and friends. The Holy Communion was administered to several persons present, including some children. The Russian General Gorloft, M. Botassi, the Greek Charge d'Affaires, and other notables were present. Father Bjering expects to begin the erection of his church on his roturn from Europe.

Mr. Bjering has the entire respect and esteem of the clerty of all denominations in his neighborhood. They have visited him and offered their congratulations on the success of his mission here. Drs. Schaff, Beilows, Frothingham and others have exchanged views with him, and some Roman Catholic priests have also paid their respects to him. Mr. Biering has studiously avoided and disputations, his vyited the different churches around and heard sermons from several ministers to listen to his own sermons from time to time, and thus the warmest feelings of friendship and good will have been cultivated among them. His own published in the Hexald a short time ago on the "immortality of the Soul" was a complete vindication of that doctrine from the standpoint of reason and published in the Hexald a short time ago on the "immortality of the Soul" was a complete vindication of the doctrine from the standpoint of reason and published in the Hexald a short time ago on the "immortality of the Soul" was a complete vindication of the doctrine from the standpoint of reason and published in the Hexald a short time ago o

THE BROADWAY TABERNACLE.

His Children-Making Light of His Invitations-Discourse by R v. W. M. Taylor. "But they made light of it, and went their ways—one to his farm, another to his merchandisc."—Matthew xxil., 5.

W. M. Taylor, the newly chosen pastor of the Broadway Tabernacle, upon which to address one of the argest congregations that has ever assembled within its walls. After referring to the

from which the text is taken, the pastor said the parable was applicable to those to whom it was originally addressed by Jesus. The feast represented the provision God makes for men's spiritual wants and necessities. The invited guests were the Jews, to whom the Gospel of Christ was prescned and who rejected it, and Christ spoke in

MANY-SIDED PRECIOUS STONES, cut so as to throw their beauty in more than one an invitation to the feast which symbolizes the abundance that God has provided for us, the salvation of the soul set free from sin and doubting The feast comprises also the renewal of the soul; so that, whereas it was in rebellion against God, it is now at peace with Him and agrees to do Him hom-

There are multitudes who think the Gospel is a metancholy thing, to take the joy out of me. They have formed the impression that it is a subject wrapped in gloom and misery. The Gospel remedies this very evil. It is begun, multiplied and ends

dies this very evil. It is begun, multiplied and enda in love—

LOVE OF GOD.

It produces in the neart of the sinner love for the Creator, and love is the very sunshine of our lives. Yet the true Caristian does not lose his joy in earth's blessings and beauties because he loves God. The saddest soul in all the world is the soul in which there is no love. When man can say, "I love the Lord decause God loves me," he has the proper spirit within him. The Gospel lightens the whole horizon of life; hence if men make light of the Gospel tage are making light of their own nappiness. There is

A CROSS IN THE FOREGROUND of the Gospel, and there should not be less love because the soul feels itself to be in harmony with God. If men only knew of this how few among them would be found to make light of the Gospel. The text shows that those who went to their farms were careless and indifferent, while those who siew the king's servants were in direct antagonism to God. Those who make light of the Gospel think they are in less danger than those who penly set themselves up against it. Both seem to be mistaken. He who neglects a warning as well as those who refuse to bow to God's command are alike to biame. The pastor illustrated this by the narrative of three soldiers who, in their drauken recklessness, would not be warned, and last summer were hurled over the Falis of Niagara. Their destruction was no less norrible because

recklessness, would not be warned, and last summer were hurled over the Falls of Niagara. Their destruction was no less norrhibe because

THEY MERELY NEGLECTED A WARNING.

So it is with the sinner; his responsibility is no less because he neglects than if he resists the Gospel of Christ. This is the Corist of whom you are making light of. Jesus comes knocking, knocking at the door of your hearts inrough parables and stories, and, like the guests, you distement Him and stand there in the cold rain as if He was beneath your notice. Oh, my orethren! thus you resist and make light of the invitation of the Lord of Glory, who died on Calvary for you and L. The paston next considered how men make light of the Gospel. They say, no matter now they deal with the Gospel. They say, no matter now they deal with the Gospel, it will all come to the same thing in the end; it will all be the same

If God were the creation of the imagination there might be some reason for this indifference on the part of the sinner; but if conscience be true and there is a God, talse? Who has proved there is no God? Who is there that has shown that the Gospel is a lier if there be a probability that these things are true then the sober course is to act as if they were true. We do so in our every-day life. You do not know that

Your House will be been a catastrophe, and you have a probability of such a catastrophe, and you take rises upon it. So in the case of the

Coapel, You ought to accept this Gospel, that for centuries has

and stood the cross-questions of the ablest examiners without a waver. Many make light of the Gospel because they think that they must cast themselves upon the mercy of God. They say to the preacher, "God is merciful, and we may safely leave our late in His hands." You cannot expect mercy while you are making light of His mercy and saivation. Others look upon the Gospel as a thing for consideration at death—that in life it is of no moment. They say, "Why speak to us thus? It will be time enough when we come to die to think of it." They think the Gospel merely to be to BUILD A BRIDGE OVER THE RIVER OF DEATH.

Death is not too solements of all things. It it ever has any solemnity it is dependent upon the life the subject has led. It is not terrible in itself, except it introduces us into a state of being in which we fear to meet the retribution we have merked in life. We shoull be able to realize that we can meet death when it comes without pain. Paul does not say, "For me to die is Christ," but "for me to live is Christ," What we need on earth is to get that which will help us in death. The life determines the death, and to live well we need to live up to the help of Christ. This we can only secure through the Holy Sprit, who will lead us in the way we should go. Let us accept JESUS AND HIS GOSPEL.

now and receive it in life as well as in death, as necessary to happiness nere and beyond the grave, Let us not make light of the Gospel, for it is our stay and staff in this world and in the world to come. My friends, I recently read in a newspaper an incident that I wish you to profit by. It told of a lady in Switzerland who went out to gather flowers on the edge of a precipice. She remained absent until her lirends, becoming alarmed, went in search of ner, and found her mangled romains at the foot of the precipice. You will say how tollshe or is keep of the world that the foot of the precipice. You will say how tollshe or is keep of the world.

FLOWE

NEW ENGLAND CONGREGATIONAL CHURCH.

itev. William Edwards Park. The pulpit of the New England Congreg church, corner of Madison avenue and Forty-seventh street, was occupied yesterday morning by The attendance was large notwithstanding the un-towardness of the weather. After the usual introductory exercises—singing, prayer, reading the Bible—the reverend gentleman commenced his sermon. His aubject was "Move Forward," as based upon Exodus xiv., 15—"Speak unto the children of Israel that they go forward." At the time when these words were uttered, when these words were uttered, began, the children of Israel had commenced their flight from their persecutors. The plagues Egypt nad suffered had overpowered Pha-Under the leadership of Moses the mighty host pre

ily in Egypt. As a signal for their own safety each door posts of their houses with its blood. The houses thus marked would be passed over. The "Pharaoa rose up in the night, he and and there was a great cry in Ezypt; for there was not a house where there was there was not a house where there was not one dead." The haughty tyrant now begged his captives to depart. The Egyptians gladiy lent them gold and silver, not expecting to get it back; any price was sheap that could buy of the dreadidi strangers. When, however, they lound that they had irretrievably lost the labor of the Israelites their conscience relapsed a little. Pharaon saw that the Israelites had committed a great ministary error in leaving the Istmus of Suez and going toward the sea. He remembered that the nost was encumbered with women and children. He had cavairy and charlots. He determined to pursue. The Israelites had encamped carelessly on the shore of the Red Sea. Suddenly in the distance they see a cloud of dust and hear the shouts of the vindictive pursuers. Already they feel the TASKMASTER'S WHIP, and in their frantic despar and terror secuse their deliverer. "Because there were no graves in Egypt hast thou taken us away to the in the wilderness?" Moses expostuates with the people and calls on God. Amin all this confusion comes the calm, clear orders, "Speak unto the people of Israel that they go forward." The rest of the story is soon told. The multitude went forward into the waves of the Hed Sea. The waters divided to give them passage and they pressed forward to freedom. A cload of fire cast light on the path of the Hebrews, while it anowed nothing but darkness to the pursuing Egyptians. When not one dead." The haughty tyrant now

under which the words of the text were uttered he proceeded to show that to induce men to act it is necessary to inspire hope and rouse enthusiasm. Tell a man in didiculty to go forward and half the difficulty is over. The order to go forward chases a way all tear. If men gained grace by knowing about religion the wisest men would be the most religious. In this sense it is that God has chosen foolish things to confound the wise. One may be a babe in intellectual calibre and a giant in faith. He has just enough knowledge to light him from point to point. In going into the ked Sea there was great danger; but in staying the Red Sea there was great danger; but in staying more. When Napoleon, with an army tired out with a day's march, came up to a bridge guarded with fresh solutors he immediately attacked them. For have delayed wore fatal. The enemy would receive reinforcements. As it was no gained the day. In the affairs of this world he was the man who went forward. There are times when we are on the shore of the

Across this we must go. The rattle of death is being us. The decaying inducere of death is being us and sin has such a destroying power it will consume us if we hesitate to go onward. After enlarging on this part of his discourse he proceeded is show that as the Israelites went forward the difficulties disappeared. In all temptations there is path through or around. Daniel's course wa directly through the

calles disappeared. In all temptations there is a path through or around. Daniel's course was directly through the LONS' DEN, but the angel of the Lord went before him and closed their mouths, Jacob was called upon to sacrifice his son, but God did not intend letting him do it. He merely wanted to see the extent of his faith. The situation of men in the path of duty is similar to that of Christian in the "Prigrim's Progress." Chained flous are all around him. He, however, cannot see the chains. Christ said to his disciples, I will make you equal to the danger. He does not say I will clear your path, remove all temptations. A half believing Christian is like a timid traveller going through the mountains. He sees from afar the precipice and the abruptly rising side of the mountain, and thinks destruction inevitable; but when he comes to them the precipice is passed around, the wail is tunnelled through. When we go forward in the path of duty we find ourselves masters of powers until then unknown to us. The character expands with the occasion as water takes the form of the vessel in which it is held. The command of the Christian II, always go forward. Are we on the confides of haliness of Stepped in the confides of haliness of Stepped in the confides of haliness of the mandate is still the same. The only soil Christianity needs is the human neart, whether It be congealed at the north pole or softened at the equator. Great things are stient. The cannon, with a crash, sends the ball at the rate of 20,000 feet a minute; gravitation noiselessly hurls the word nineteen mites a second; small brooks are boisterous in their little channel; the Mississippi is silent. If you move forward in this life the golden gates will open for you, a golden crown will rest upon your head. Singing and benediction closed the services.

CHURCH OF THE HOLY INNOCENTS.

Popular Objections to the Catholic Church-Since the erection of this new temple no congregation ever assembled within its walls more numerous than that which thronged therein las evening to listen to the great orator of the Jesuit Order in this country. Father Damen, with five other priests, has been giving a mission among the parishioners, and night after night crowds have been attracted towards him. Members of all denominations frequented the sacred edifice each successive evening, when a most striking of all ages and conditions was alternately bathed in tears and convulsed with laughter, some times spell-bound by the grandeur of the preacher's imagery and the energy with which he appealed to them to cast off the yoke of sin and return to the ene fold and one Shepherd. Yesterday afternoon BEVERAL CONVERTS

to the Catholic faith were baptized by him in the

presence of a large concourse of persons. Upwards of eleven thousand individuals have approached the holy Communion during the mission. At half-past seven yesterday evening every available portion of the church was filled with devoted members or the congregation—many could not obtain en-trance—and father Damen ascended the pulpit and discoursed in a manner to which a written account can do but little justice. He took his text shall revile you and persecute you, and say all man-ner of evil against you faisely for my sake." Our

d Lord Jesus nas pretold that those who are nanner of things shall be said against them. His-ory proves the truth of this saying. Scarcely ha.1 the Church aprung into existence when Rome, Jerusalem, the powers of the emperors, magistrates, the sophistry of the philosophers and instruments of death were

the sophistry of the philosophers and instruments of death were

to smother hor in her infancy, Eighty millions were martyred within the space of 300 years for the Catholic faith. And when that persecution ceased another began which has been prolonged even to our own times. Like her divine founder she has ever been reviled and persecution, and this is an historic proof of her rectitude and truth. Even in this free country, although the persecution of the sword does not prevail, yet, in the public journals and in many pulpits throughout the Union, she is reviled and caluminated. They object to us because they don't understand us. They tell us that Catholics are not allowed to read the Bible. "If those poor, benighted Catholics, who are so self-sacrificing and devoted to their Church, once got a peep into the Bible they would immediately

TURN PROTESTANTE."

Now, you all know that this is a siander. Open the Catholic Bible and you will find a letter of Pope Prus VI., exhorting the fathful to read God's holy book for edification and sanctification. Why, it is by the Bible that we convince all herecies of their errors and prove the truth of our belief. The Bible is our builwark, our sword and shield of defence. They tell us that we object to the introduction of their Bible into the public schools. This is true, because even many eminent Protestants declare that the King James version is a very faulty one. If they be anxious to have

THE BIBLE IN THE SCHOOLS,

eminent Protestants declare that the King James version is a very faulty one. If they be anxious to have

The BIBLE in the Schools,

iet them put the right Bible in them. Another objection made against the Catholic Church is that she is opposed to the education of youth. Now, the fact is that there is no Church which displays more solicitousness and regard for the education of its members than the Catholic Church. There are 100 orders in the thurch, sworn to devote their energies to the elevation and enlightenment of the masses. And those members can receive no pay but board and clothing. None of those refigerars has liberty to spend five cents. Examine every catholic college, university, numery and soadeny, and you will find that one-third of their inmates are Protestants. Why do Protestants send their children there to be kept in ignorance? Secause they know that the purity and virtues of their daighters are safe in the good Sister's hands, and the moral training of their sons is well attended to by the Jesuits and the Christian brothers. A few years ago,

THE ENGLISH GOVERNMENT

sent agents abroad to make out statistics of what was being done for education by the various nationsities, and the agents on their return swore that in the Papal States—don't be uneasy about their being taken away, the Pope will get them again—more was done for the Free education of houth than in any other country. A Protestant minister recently said:—"Every reader of history should know that the Catholic Church has been the educator of the whole world and the promoter of civilization. There was less ignorance in England 500 years ago, when she was utanoite, than to-day," Protestants accuse us of being opposed to the cultivation of the fine arts, whereas the fact is that they themselves have done everything

TO TAKE THE BREAD OUT of the risks and encouragement the Church has rivan to must and

like our use of the "Hail Mary," yet that same expression is found in the first chapter of Luke in the theorem of the terms of the terms of Luke in the first chapter of Luke in the first chapter of Luke in the first countries of the terms of the terms

REV. GEO. H. HEPWORTH'S NEW CHURCH.

A. T. Stewart has subscribed \$5,000 to the church to be built for the Rev. George H. Hepworth, on Fifth avenue and Thirtieth street. The total amount of subscriptions received up to the present is over one hundred and ten thousand dollars.

BROOKLYN CHURCHES.

ST. PETER'S ROMAN CATHOLIC CHURCH.

Persecution of the Catholic Church-The Remedy Against Scandal—Sermon by the Rev. Father Fransloli.

yesterday forencen and caused the more timorous to shrink from facing churchward through the the congregation of the parish of St. Peter, judging from the goodly numbers seated in the handsome edifice of divine worship, corner of Hicks and Warren streets, South Brooklyn, at the principal service. Rev. Father Murphy, and the pastor, Rev. Father Fransioli, preached a lengthy and admirable sermon, reading for his text and as the text of the Catholic Christian's duty the gospet of St. John viii., from the thirty-third verse to the end of the chapter. The Scribes and Pharisoes challenged Christ when He was approached by Mary Magdalon, the woman who was caught in adultery, as they interpreted from the Law of Moses. He should not have hearkened to the poor sinful creature's penitence. But when He said "Let be who is without sin throw the first stone at her" they all left the temple and did not dare to molest her. "Which of you convicteth me Abraham was 1 am. Then took they up stones to cast at Him." What is the meaning of the calumny we hear against the Church every day? Are we not the children of a sinless mother? And yet we

stones cast at her. How can we stop the Stoning of that pure and holy Morner, the Catholic Church? The reverend speaker said he would eadeavor to show them how, as good, prompt and affectionate children of that mother, they could would eadeavor to show them how, as good, prompt and affectionate children of that mother, they could come forward to her rescone. She was always subject to abuse and persecution it is true. But at this period there is a sort of a general revival or combination of evil machinations at work against her. She is vittled by the press, by pamphies, at public injectings, in official assemblages and by individuals. What is the provocation for this outburst of animosity against so holy a mother? Is the Catholic church recreant to ner country or her Gody Ah, no, my brethren, said he, but the Pharises are jealous of its strength. It must be the fault of the catholic improvers, then, that so much calumny and indignity is cast at her. It there be a drunkars, a linef, a conspiracy, rings for plunder, do not our enemies point to such and say that they are Catholics? And will they not protend, also, that the Church is responsible for the acts or individuals? But this cannot be. The Church stands to-day on the same bright platform as she did when established by Christ Hinsell, and is, therefore, without sim. Her doctrines are clear, pure and holy, and her sacraments are free to nourish her children if they but

HEARKEN TO HER VOICE.

We believe that the Catholic Church has alone the power to bring persons to licavon—not, of course, attempting, however, to measure the infinite mercy of God. Her sacraments, which forms the sacultying life of the soul, are for the distribution and elification of her memoers, and we assert that ANY CATHOLIC CAN BE A HOLY MAN.

Great, then, is the scannal of him who hearkens not to the teachings of the Church. People who meet sinners, public sanners, and know of them as Catholics, exclaim:—'"Oh! if he Church is rotten; see the conduct of such and such persons who are members." If we comply with the precepts of the Church we will present such a body of noble citizens that no possible ground can exist for calumny against us. But there are some minds so ignorant by prejudice against the Catholic Churc come forward to her rescue. She was always sub

man then called attention to the necessity of imparting Catholic education to children and impressing them with the love and grace of God, which is the beginning of wisdom. If they are so trained they will grow up honorable before man and God. The Catholics should see to their school's and should generously maintain them. Parents should have mone care in prevaring their children for the ministry. Those who have means appear to think that the greatest qualification will be afforded them in instracting their boys for the acquirement of the things of this world—a mercantile lile or some other bushless. While listening to the learned priest who is now creating such interest and earning such of some other bushless. While listening to the learned priest who is now creating such interest and earning such of such a son could not but wish that the mother of such a son could not but wish that the mother of such a son could nave been present to hear such eloquent language, such piety and truts. Could any mother desire greater glory on earth than this? The lagher classes should clucate more children for the priesthood. Allucing to the intermarriage of Catholics and Protestants as the cause of dissension and leading to religious indifference on the part of their offspring, the appeaker exhorted his flock to honor the mother, the Church.

Prenches on the Inscription on the Cross. Yesterday morning Mr. George Hepworth and Mr. Hepworth occupied, for the first time since his confession of faith in orthodoxy, the platform of Plymouth church as preacher to Mr. Beecher's congregation. There was a very large attendance. The text was, "This is the King of the Jews." Mr. Heptext was, "This is the King of the Jews." Mr. Hej-worth said that a deep significance attaches to the text. The tragedy had ended, and this was the inscription put by the Jews upon the cross. The whole sentence expressed concrete contempt. The words to us are true. Christ is not only the King of the Jews, but to-day He is the King of the whole world. I want, this morning, to look at the picture a moment, and then learn not so much to admire, but to love and worship Him whom we call our Lord. Yet, end expression of bigotry and pride against pure good

expression of bigotry and pride against pure goodness. They had been longing for a leaser, a military chieftain. The promise had been given them of a Messiah, and, as the race crent down lower and lower, this promise of a deliverer grew, and made them the lanatics of the world. Whenever a Roman solder passed by clothed with power, they set their teeth together and said, "WAIT A BIT; it will be our turn by and by." The Jews hated the Romans above all things, and they lived but to see the rehabilitation of their nation. At last He camethe long expected Messiah. He stood up and said, "I propose to break your chains and set you live." Then He proved His assertion by His miracles. But one day He spoke. It was the Sermon on the Mount—the inauguration begrown of the new dynasiy. He said, "Blessed are the poor in spirit," and the Pharisee and the publican lilited their neads and wondered. They were proud of their righteousness. Then Christ, seeing these, Pharisees, Said, "Woe unto you; you cleanse the outside and care no thing for the inside." Then turning to the poor, crodoning at His leet, He said, "It is the Haar That Tells,"

the outside and care nothing for the inside." These turning to the poor, croncaing at His feet, He said, "It is the Heart THAT TELLS,"

and thus He made Himself the Friend of the poor, and the foe of the oppressor to the end of time. Then He said, "If a man smite thee on the right cheek turn to him the other also." That was felling the Jews, "If a Roman strike thee do not strike back." That was foo much, and the whole Jewish nation decreed Christ's death at that moment. Then the moment comes when the cry, "Crucify Him." comes from the crowd. Then He goes to the place where mainstactors have been crucified for years. There He is ruthlessly litted into the air, that the world may look on and see the end of this farce, as the Jews considered the pretensions of Christ. Then He bowed His head and died, and the veil of the temple was rent in twain, the rooks on the old Judean mils were burst asunder, and the earth shook under the feet of a recreaut race. Why did He die thus? Our hope of heaven lies in the fact that Jesus went up to God and left the door open for us. Jesus died for you and me. Bearing the ourden of the world's sins He bears our sins. Oh, young men and maidens, there stands your Saviour beckoning you to himself. Oh, strong man, here is truth to interweave with your buying and selling, to make your lie grander and your future certain. There are so many questions that I can't solve, so many things that I don't know anything about, that I come to Christ and rest in Him. How blessed the relation between the tired soul and the Saviour! This love shall make lite nobler and lead us safely through the future.

SOUTH THIRD STREET METHODIST CHURCH.

The Lessons of the Transfiguration-Sermon

The Rev. William T. Hill, paster of the South Taird Street Methodist Episcopal Church, preached yesterday morning an instructive sermon upon the transfiguration of Christ and the lessons deducible from that great event. His text was Matthew II., 17-"He was transfigured before them." He said that the transfiguration of our Lord, which ocmust be regarded in every respect as one of the most important in His history. It was marrated at length by three of the evangelists, and, no Joubt, St. John had reference to it when he said, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Peter, James and John, whom He took with Him on of the raising of the daughter of Jarius and of His agony in Gethsemane. It was necessary that two or three persons should witness any event in order seemed to be pleased to have very few witnesses to some events of His life. It was not caprice which caused him to choose those three, but for reasons satisfactory to Himself He selecte: them to behold spoken of in the text. John and Peter bore unequivocal testimony to the divinity of Jesus, and James was the first to suffer quath for the faith of Christ.

events of the transfiguration, remarking in passing that heavenly objects were always spoken of by all generations and in all lands under the image of brightness in contradistinction from darkness. St. Paul used the word transfigured to represent the glorious work that is wrought in the believer, who is not all the state of the transfigured to represent the glorious work that is wrought in the believer, who is not all the transfigured to the same timage from glory to glory as by the spirit of God. If it were proper to divide to attest His divinity; second, of parables to set forth His dectrine; and third, of sufferings, which were clearly forefold, His transfiguration was a baptism into the third of these periods. Crudon said that the true transfiguration of Christ was when he walked among men in a lowly condition, but on the mountain he laid aside his transfigured appearance and shone forth with His proper glory. The conversation with the disciples about His death no coubt surprised as well mistrated them; but Moses and Edjan were not so atomised, for it was a them with the Misciples about His death no coubt surprised as well instructed them; but Moses and Edjan were not so atomised, for it was a them with the disciples about His death no coubt surprised as well instructed them; but Moses and Edjan were not so atomised, for it was a them with the disciples of the most of heaven. The first lesson which Christ designed to teach by this great event was by it to loosen the prejudices which bound the Jewish min concerning the law and the necessity of their obedience to the ceremonies and requirements of the Moses law. The expiration of the dispensation of the law and the prophets was the commencement of the law and the prophets was a fisher of the dispensation of the law and the prophets. Edjah, whose is an experiment of the min and the prophets. Edjah, appearing and doing homage to Christ and the prophets. Edjah, appearing and doing homage to Christ and the prophet of the arthir had a contract of the earth in the presence of representatives of the min and the prophet of the arthir had a contract of the carting and brightness in contradistinction from darkness. St. Paul used the word transfigured to represent the